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Mr. Geo. Duffield,

A

from his friend

SERMON

BX
9178
E52

FOR

E. Ely.

THE RICH TO BUY,

THAT THEY MAY

BENEFIT THEMSELVES

AND

THE POOR.



BY EZRA STILES ELY.



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**If any profit shall arise from the sale of this publication,
it shall be devoted to the propagation of the Gospel among
the poor in the Almshouse and Hospital.**

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A SERMON,

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&c.

Let the Gospel be preached to every creature.

REVELATION xiv. 13.

AND I heard a voice from heaven saying unto me, Write, blessed are the dead, which die in the Lord, from henceforth : yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.

3-3-32-148
“ **O**H that my words were now written ! Oh that they were printed in a book ! that they were graven with an iron pen and lead, in the rock for ever ! For I know that my Redeemer liveth, and that he shall stand at the latter day on the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God.”

Thanks to God, that these words were written and printed in a book ; for they have been the consolation of believers in every age since that of the patriarch Job. Christians, does not every recital of them make your hearts rejoice in God the Saviour ?

But what were the words of Job, without the words of Jehovah ? Job utters his assurance of a resurrection. Jehovah promises eternal felicity. The

resurrection, without the gift of eternal life in Christ Jesus, would be the commencement of everlasting contempt.

Thanks to God, that he said, "WRITE, blessed are the dead, which die in the Lord." Had this assurance been uttered from heaven but once, would it not have been echoed from kingdom to kingdom, from world to world, until the end of time? Could any child of Adam have failed of receiving this good news of salvation?

WRITE, said the voice from heaven. Why should the words be *written*? Could they have been forgotten? Would they not have been repeated with rapture, from father to son, so that every dying man would have responded, "blessed are the dead who die in the Lord?"

The voice from heaven was the voice of Jesus, who pronounced the dead blessed; and the Holy Spirit added an explanation of the nature of their felicity. They "rest from their labours, and their works do follow them." Why was the whole pre-faced by the command, "Write?" Did not heaven and earth listen to the words spoken by Christ and the Spirit? Do not mankind believe them?

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come, for ever and ever; that this is a rebellious people,

lying children, children that will not hear the law of the Lord : which say to the seers, " see not ;" and to the prophets, " prophesy not unto us right things ; speak unto us smooth things ; prophesy deceits : get you out of the way, turn aside out of the path ; cause the Holy One of Israel to cease from before us*." Here we learn the necessity of a written revelation. Men are stupidly opposed to the truth ; and were the words of God committed to the memory and veracity of man, they would be forgotten or perverted.

WRITE, that it may be read from age to age ; that it may be remembered, believed, and obeyed by all nations. " Write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them†."

The divine declaration, that all who die in the Lord are blessed, has been written. The record has come even to us, in these ends of the world. But, alas ! that it should be thus ! it is not read by many ; it is believed by a less number ; and is constantly remembered by none.

" Blessed are the dead, which die in the Lord." Consoling words ! They are full of truth, grace, and mercy. They can smooth the pillow, and soften the bed of death. But, shame to the inactivity of be..

* Isa. xxx. 8—12.

† Ezek. xliii. 11.

lievers, not half the human race have had the opportunity of believing them, and of being comforted in death; because to them the bible is not sent; to them the Gospel is not preached. Freely, Christian people, ye have received, but, freely, ye do not give. The poor pagans are to be pitied. They know not the kind intentions of a pardoning God. They have never heard the name of Jesus. They have yet to learn the name of hope, and receive the good news, that Christ is the Saviour of sinners. But, Christians, you are more to be pitied; you, who profess to love Jesus, but love not to promulgate his religion; you, who pray that God would bring the heathen into his Church, enlighten, justify, sanctify, and save them, through the Gospel, but take no trouble to diffuse knowledge among the ignorant within your own sphere of influence; you, who spend yearly, thousands upon your luxuries, but will not give Pagans in Christendom the value of a bible. You, Christians, are to be pitied, who have been baptized into the name of the Holy Spirit, but suffer the epistle of this same great God to lie covered with dust and cob-webs; which you will neither read yourselves, nor suffer others to read, who are perishing for want of knowledge. Will it not be more tolerable, in the day of judgment, for the heathen, than for you? Christ has answered the question.

“ I heard a voice from heaven, saying unto me, WRITE.” It was written in vain for you: you read not; neither do you persuade others to improve the

advantages which you despise. How shall the Pagans read, if Christians never, or feebly exert themselves to promote Christian knowledge? Were all professors to imitate your example, the Church would become extinct. Blessed be God, that he will provide the means for the preservation and enlargement of Zion. All, who have a name to live, are not dead, and buried in the rubbish of temporal wealth and pleasure. God has his friends in every age. He will continue to raise up faithful persons, who will read what is written, who will send the Gospel of God to the dark corners of the earth, and who will be instruments in the divine hand of magnifying his word above all his name*. Although some nominal Christians touch not the burden of diffusing the knowledge of Jesus with the tip of their little finger, yet there are others, who strive earnestly to promote religion at home, that it may be also extended abroad; who pray and work with their own hands, each man according to his ability, in confident assurance, that soon all nations shall read, "blessed are the dead which die in the Lord."

Many do not believe what John was commanded to write, because of the hardness of their hearts. Do you require proof of this assertion? Take that wealthy man for an example, who rolls along in his gilded chariot, reclining on cushions of velvet, and followed by his servants, to the house of God. He

* Psalm cxxxviii. 2.

is pleased with his minister in holy things, because he is courtly in manners, and persuasive in address ; because his fashionable neighbours applaud that Christian eloquence which charms, and sometimes, finding its way to the heart, makes Felix tremble. His teacher would inculcate the duty of doing good to all men, in exact proportion to ability and opportunity ; especially the duty of contributing a proportion of our substance to the distribution of bibles and religious tracts, and to the support of a preached Gospel among the poor at home and abroad. His discourse is founded on the apostolical “ charge,” to “ them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ; that they do good, that they be *RICH in good works*, ready to distribute, willing to communicate ; laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life.” The man of wealth is not destitute of all humane emotions, and when he contemplates the wretched state of the Pagans, when he beholds the youthful wife burning upon the funeral pile of her husband, the child of affectionate parents passing through the fire to Moloch, and the hoary headed chief of a tribe slain, because of his decrepitude ; when he hears the cry from the wilderness of thousands ready to perish for lack of vision* ; when he learns that in his own city thousands cannot read

* Prov. xxix. 18.

the Holy Scriptures, and rarely hear the Gospel of Jesus proclaimed; then his eyes are moistened with tears. Would God they were tears of penitence! Does he give the price of his chariot to promote the illumination of the heathen? No. Perhaps, then, he gives the amount of a needless servant's wages, for one month? Aye, Christianity might stop in her progress, before he would retrench the expense of a lubberly fellow to stand behind him, while he lolls along the streets. Does he consecrate the price of one splendid dinner to the benefit of perishing souls? Not he. But he wept while the preacher was eloquent and pathetic in description. Does he not contribute then as God hath prospered him?

Cautiously he conceals his hand, when he carries it to the receptacle of gifts for the poor, for he would not give his alms before men; he would not let his left hand know what his right hand accomplishes. GOD SEES HIM GIVE A DOLLAR! He does not believe that it is written, "blessed are the dead which die in the Lord."

A person of moderate fortune next contributes to the propagation of the knowledge of Christ. How much does he love the salvation of souls? How much would he give, to send the bible to every destitute family, a preacher of the Gospel to every deserted village, light to benighted India, truth to the inhabitants of the American wilderness, and the gladness of salvation to the multitude of isles? He gives

something. Amounts it to the profit of one good mercantile bargain? Oh! No. Does he give the average gain of his merchandize for a single day? I am ashamed in this place to mention a FIVE DOLLAR BILL! But it shall be openly exposed in the day of final judgment, before the assembled universe. The man of moderate fortune can never have read the words of my text. He cannot believe, that *he must die*, and that all who die in Christ are blessed.

Here comes the thriving mechanic, but he gives not the price of the superfluous lace, which adds nothing to the personal appearance of his sprightly, aspiring partner. They love trumpery and a coach-ride, more than all the interests of Zion. Next, comes the physician, who tells us that the study of nature has induced him to deny the God of nature; and, as might be expected, gives an eighth of the fee which he lately received for professionally breaking the sixth commandment.

The friend and fosterer of litigation quibbles with his conscience, until he produces the *fee* of a *demurrer*.

Are these men Christians, who see thousands of their brethren of the human race perishing in spiritual wretchedness? They have all been baptized, and some of them read their prayers, and others stand, or sit and bow the head, while the congregation of believers importunes the throne of grace, that Christ's

kingdom may come. They are called Christians, but they do not believe the record of the Holy Ghost; for, then would they be desirous of dying the death of the righteous, whose works follow them, as a proof of their faith, to the habitation of rest.

Are all such Christians? They would be accursed if they were! No, no: there is "zeal, according to knowledge," in some renewed sinners; holy zeal, a pure flame, that shall never be extinguished, but shine more and more, when the sun shall no longer endure. It is a zeal which touches their *money* as well as their *tongues*; which makes others believe, that they are not their own, but servants of God, purchased with the blood of Christ.

Many repeat the command, "write, blessed are the dead which die in the Lord," and cause the ignorant to read the words of life.

CHRISTENDOM must be reformed, before such exertions can be made for the conversion of the heathen, as will be adequate, according to the usual mode of divine operation, to the glorious object. Jehovah commonly works through human instrumentality. Many, therefore, who have the hearts of Christians, are seeking to enlighten *their baptized brethren*, that the "mountain of the Lord's house" may "be established in the top of the mountains," "exalted above the hills," that all nations may flow unto it and be sav-

ed: "for *but of Zion* shall go forth the law, and the word of the Lord *from Jerusalem.*"

To help in fulfilling the glorious things spoken of thee, O thou city of our God, a certain poor widow cast into the treasury of a benevolent "cent society," *two mites*. It was sufficient to give a poorer than herself a religious tract. Jehovah saw the action, called the attention of heaven to her piety, and with his own finger recorded, in the annals of eternity, "well done, good and faithful widow." "Of a truth," said Jesus, "this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God; but she of her penury, hath cast in all the living that she had." Heaven heard him, and shouted praise to that grace of God, which so wrought in a defenceless female, that *she did good according to her ability*.

We have heard a voice from heaven say, "write,"—"write them on the table of thy heart," that thou mayest never forget to act worthy of the belief, that dying rebels are saved by the blood of Jesus. Alas! that the believer should partially forget the blessedness of such as die in the faith of Christ. "Write this man childless," saith the Lord. It is written in the volume of providence. He toils for wealth, obtains affluence, retires from active business, is a friend of God; but contributes no more to the propagation of Christianity, than yonder pious artisan, who, over his anvil, or his last, by manual labour, provides

bread for his already large, and still growing family. Early and late this man of industry exerts himself, and prays, while on the way from his breakfast and dinner to the workshop, while his hand helps the cause of God; while his heirless neighbour slumbers, because he forgets, that to do good, is an inheritance incorruptible, undefiled, eternal in the heavens. You are unmindful, rich man, wonderfully redeemed from condemnation, through the blood of Christ, that the works of believers follow them to the presence of the Eternal Judge. You cannot devote your at present useless gold to any thing better than the cause of Christ. Let many spiritual sons and daughters become heirs to your estate. In their love to God, you shall be rich and happy.

In the neat mansion which you discover on yonder hill, lives a believer, *who would gladly do good*, were he not apprehensive of indigence. At times he is miserably poor, and never rich in beneficence. He retains his superfluous property, not considering, that "he who gathered much, had nothing over;" that he who will not improve five talents, would not ten; that God will provide for the exigencies of his servants; that the just do not continue on earth for ever; that the liberal believer shall have a fulness of all things in Christ.

A widow too, who has a bartel of meal, and a full vessel of oil, is constantly fearing want, and will not make a little cake to refresh a famishing evangelist.

She forgets, that it is not the abundance of temporal good, which can make her rich through eternity. She does not reflect, that she shall be blessed, when she dies in the Lord. But, although many cannot, and many will not read, many do not believe, and no one constantly remembers it, yet it is written,

“ BLESSED ARE THE DEAD, WHICH DIE IN
THE LORD.”

That we may *die* in the Lord, it is necessary we should first *live* in Christ by faith. Once we were dead to holiness, dead in trespasses and sins, without life in Jesus. Now are we alive in Christ, if born of God, being begotten by *the word of truth*. “ For this cause I bow my knees unto the Father, that Christ may dwell in your hearts by faith.” If the Spirit of Christ be in us, we are alive in him ; if not, we are reprobates.

Did Christ devote himself to doing good ? Ah ! how can I say, that professors of religion imitate his example ? How can any one say, that his Spirit is in them ?

Certainly, all *who are alive in Christ*, exercise themselves, to do good. Their conduct coincides in some measure with his precepts. He has commanded that his Gospel should be preached to every creature ; and that all who are able, should communicate to the support of the missionaries of the cross. Such as are

alive in Christ, preach by example and counsel, in their own sphere of usefulness, and are ready to every good work, which has for its object the universal influence of Christianity. They are willing to spend and be spent in the cause of their Redeemer. When these persons close their eyes in natural death, they sleep in Jesus, or die in the Lord. Consider now an enhancement of this bliss. Blessed are the dead, who die in the Lord,

“ FROM HENCEFORTH ; ”

from the very hour of death : for Paul accounted it gain to die, because he expected to be immediately present with the Lord. An intermediate state of stupidity, between death and the resurrection, would have been the loss of that valuable life, which he dignified with the appellation of Christ. He would have desired the continuance of his mortal life, until the consummation of all sublunary scenes, had he not believed with the penitent thief, what Christ asserts to every dying believer, “ to-day shalt thou be with me in paradise.” When the silver cord is loosed, the golden bowl broken, the pitcher broken at the fountain of life ; when the mourners go about the streets to the grave-yard, then has the spirit ascended to the Father of Spirits ; for the soul cannot perish : the soul that is in Christ shall never die. The exalted spirit unites with the souls of holy martyrs, slain for their testimony to the word, in ascribing glory to God. It becomes “ from henceforth,” a fellow-ser-

vant* with the suffering saints on earth, and is sent forth to minister unto such as shall be heirs of salvation. Live then in Christ; die in Christ; and be immediately blessed in Christ. To all who labour in the Lord's vineyard, death is sent,

THAT THEY MAY REST FROM THEIR LABOURS.

You have seen a servant of Jesus Christ in the Gospel ministry, surrounded by a large family of dependant children. He has forsworn lucrative business, that a soldier of Jesus may not be incumbered. He has, however, the feelings of a parental heart. He would educate his children for future usefulness; but with his scanty means *it is labour* indeed. To serve his master and feed his family require not only the sweat of the brow, but also toil of spirit. Soon his debts shall be discharged, and he shall rest from the labour of procuring "the meat which perisheth."

You have seen a father languishing in death, and sundered from his sons; a fond mother torn from her fatherless babes; and the tenderest friends divided. Lover and friend, "from henceforth," shall rest from the labours of affliction. Sorrow and sighing shall come to a perpetual end. The toils of death are ended.

Heavenly employment is not labour. The glorified saints cease not from the exercises of holiness

* Rev. xix. 10.

and the works of benevolence. Once they laboured under sin, against temptation, and were heavily laden with their own guilt. Now they cease from that labour which weighed down the spirit, and frequently tempted to despair. Now all is activity, cheerfulness, and joy. Formerly there was fatigue under Satan's bondage; now there is complete, everlasting discharge. Henceforth there will be no labouring conscience, no sense of shame, no injury from another, no angry or libidinous passion to be subdued; no doubts about the good estate of the soul, or the application of Christ's righteousness; no fearful expectation of judgment; no sensation of misery. To rest from the toils of sin is heaven. In addition to complete emancipation from labour, such as live in Christ, and are about to die in the Lord, may remember, that

" THEIR WORKS DO FOLLOW THEM : "

not to procure justification, but to bear testimony to their faith, and constitute the measure of their happiness. Having pardoned the sins of the believer, God will bless him in exact proportion to his works of faith; for he will render to every man according to his actions.

Where is the Christian, whom God greatly prospered, who was " sharper than a thorn-hedge," which fleeces every lamb; who cried " give, give," but was never satisfied? Where is the man of strong

mental powers, who exerted himself but a little to advance the cause of Christ? Where is the man of moderate fortune, who had some zeal for God, mingled with much selfishness; the man who gave less yearly to the spiritual poor, than the pious mechanic, his neighbour? Where is the man, who would have continued to purchase luxuries, but when asked to give, for Christ's sake, a bible or a sermon to the destitute, excused himself by saying, "these applications for religious charity never end?" If they are to be found in heaven, you will find them among the least in the kingdom; among a company *scarcely saved*: among the vessels of a small size, that contain but a little grace. They are the gill measures of heaven.

Where now is the poor widow, who served God according to what she had, and not according to what she had not? Yonder, behold her with Ruth, who protected the aged Naomi; Hannah, who nursed Samuel for God; Eunice, who taught Timothy the Scriptures; Dorcas, who made garments for the poor; Mary, who washed her Saviour's feet with tears, and anointed him for burial; and Mary, the mother of Jesus.

There is a *higher* and a *lower* seat in heaven; but although it would be bliss to abide for ever on the threshold of glory, yet he is a mean spirited believer who would not humbly aspire to eminence among the luminaries that surround the throne of God.

The subject before you, my hearers, is calculated to excite Christians to greater activity in the divine life. You *live* in Christ ; but if you are to *die* in the Lord, and immediately *rest* from your labours, how can you *live so sluggishly*? Is there nothing to engage your zealous activity? You are much employed in attention to the spiritual concerns of your own souls. That is well. You attend public and private worship regularly, instruct your families, associate in religious societies, and do much for Christ. Very well : but you might do more.

It is pleasant to praise believers, and give Jesus glory for working in them, of his benevolence, both to will and to perform. But reproof is also necessary. A very considerable number of professing Christians in this city, are certainly exemplary in charitable actions. The cause of Jesus is dear to their hearts. They build churches at home and abroad, for themselves and for others ; they erect free-schools for the poor of the Churches and the streets ; they visit the widow in her affliction, and save thousands from famine, frost, and nakedness ; they have bible, religious tract, and missionary societies ; and, in some cases, associations for the instruction of coloured people. In these things they have well done. All, however, which they might and ought to do, is not accomplished. “ Be not weary in well doing.”

The asylum for maniacs, and the orphan asylum, are monuments of praise to those who have endowed

them, and honourable to a Christian land. The first could not be benefited by religious instruction, and the second is provided for in the piety of the immediate superintendants. Shall I forget to name the Alms-house, the Hospital, and the State's Prison? The people who occupy these places, have heard, in some instances, by the gift of a bible, that all who die in the Lord are blessed. In the State's Prison they have also heard the Gospel, of late, from the ambassadors of Christ. Four sabbaths in the month, the prisoners are supplied by the clergy of different denominations, who are obliged to desert their own cure, that these poor sinners may not perish, neglected by the Christian world. When the month has a fifth sabbath, the prisoners must be denied a resort to their chapel; or be dependant on a licentiate, more willing than able, to preach Christ, without living of his Gospel*; or be idly amused by some self-sent trumpeter, who gives no distinction of sound. In other States, and in other countries, prisoners have the benefit of a chaplain. Who would object, were the legislature of this State to appoint a chaplain, and give him all necessary support? Let some pious and able minister of the Gospel, either of the Episcopal, Presbyterian, or Baptist denomination, have the peculiar charge of these people, and methinks bigotry itself will have no disposition to contend for proselytes. One question the religious community should answer. *By what authority are these men deprived of the regular ministration of the word, bound*

* Mr. Wm. Woodbridge.

in chains of darkness, and consigned to hell, before the time? Civil liberty may be taken away, but God forbid that six hundred souls should be deprived of the liberty of hearing the Gospel!

The alms-house is more lamentably deserted than the prison. Here are assembled, "the poor, and the maimed, and the halt, and the blind," by hundreds. They have souls which must be saved or lost. Some pious laymen have, in a manner becoming the profession of Godliness, catechised the children in this house; but this does not supersede the necessity of preaching the Gospel, nor render useless public worship. Most of the paupers are too old, or too lame, or too blind, or too feeble to go from their rooms to the Churches in the city. Were they to go, the Churches are so full of the rich, that these poor persons would rarely find a seat sufficiently near the pulpit for their aged ears to receive articulate sounds. Besides, some pride remains in the poorest, which would prevent many, who have not decent clothing, for appearing in a public place, from frequenting any Church. Within the walls of the alms-house, many might be benefited by appropriate discourses, who would become nothing the wiser by hearing such sermons as are designed for a more intelligent audience. Here, also, if a minister did not preach as a *dying man*, he could not avoid preaching to *dying men*. Here are ignorant persons to be instructed, secure persons to be alarmed, and believers to be comforted. Yes, there are children of God, who

love the word of truth, and need to be reminded frequently of the blessedness of those who die in the Lord. Yet the children of God without the habitation of the poor, who are not satisfied with attending public worship five or six times weekly, have not supported a minister for the alms-house !

Brethren ! do *you* need the consolations of a regularly preached Gospel ? So do these paupers. One servant of God*, who has the episcopacy of one of the largest Presbyterian Churches in this city, besides his abundant labours at home, has bestowed on the inhabitants of the alms-house several evening lectures ; and he can testify, that they are delighted to hear the preaching of the cross. But who has laboured with this congregation of sinners on the Lord's day, that most appropriate time for prayer, praise, and public teaching ? And who *can* do it, except the corporation of the city, the guardians of the poor, or individual believers contribute to his support ? Believers, would you live in Christ, die in him, and reign with him in glory ? Let the Gospel, through your instrumentality, be preached to the poor†.

The Hospital in this city, has been more destitute of religious instruction, than any other similar institution. A venerable minister‡, of the Dutch church,

* Philip Milledoler, D. D.

† It is but just to state, that Mr. Woodbridge gave several discourses in the alms-house last winter ; and the author has since given two on the sabbath, and six upon other occasions.

‡ J. H. Livingston, D. D. S. T. P.

has formerly visited and prayed with some of the sick ; and lately a younger teacher*, in the midst of numerous pastoral duties, has followed his benevolent example. An individual, who had more noise than zeal, and more zeal than knowledge, once or twice attempted publicly to exhort there ; and was wisely prevented from continuing the practice, because his turbulence tended not to edification. Never, to the reproach of believers I speak it, until the first sabbath in October, A. D. 1810, has any regular minister of the gospel attempted to preach in the Hospital. Why this neglect ? Hundreds die there, who possibly, in their sickness, might practically learn the way of salvation through Jesus Christ. The speaker can testify, that upon common occasions, more than one hundred guilty sinners may be assembled, who will listen as attentively to the preaching of the Gospel as any polite audience in the city. Alas ! alas ! that so many have departed from the walls of that *humane institution*, to testify before God, that while their worm-eaten bodies have been objects of attention, their immortal souls have been wholly neglected ! Hundreds have died there, who will attest in the judgment, that the pious people of this city sent them no chaplain to show them their guilt, and proclaim salvation by the blood of the Lamb. Shall others ascend to the awful tribunal, to cry, “ vengeance on the stupidity of worldly-minded, slumbering christians ? ” Hark ! they say, “ we have perished in our iniquity ; but our blood be upon their

* Rev. G. Spring.

heads." Christians, I misjudge your hearts, or the spiritual welfare of the poor in this city, in the Prison, Almshouse, and Hospital in particular, will gain your attention.

Do not object to the idea of supporting *a chaplain for the poor*, in these places, that money is wanting, that the preachers of the city are in fault, or that the thing is impracticable. True, the poor are always with you, and your liberality has been in many instances unusual; but so long as Christ's cause needs pecuniary instrumentality, and you can give, will you withhold that silver and gold which the Lord claims? "Will ye rob God?"

Tax your luxuries. Let the professing christians of this city forsake the theatre, and abstain from the fourth glass of wine throughout the year, and a fund would soon be raised, the interest of which should supply a chaplain with the necessaries of life, who should visit the destitute sick, and preach three or four discourses weekly, to such as are ready to perish.

The pastors of churches have already more duties devolving upon them than they can perform. It is a rare, and almost an impossible thing for one of them to be personally acquainted with all who commune with him in the same sacramental supper. Until the shepherd can know his flock, he ought not to attempt the guardianship of another fold.

The thing is not impracticable. Facts have evinced the contrary*. "The Friends"—of humanity, will

* The Gospel has already gained a partial admission to these places. True, the accommodations are poor, in the Almshouse and Hospital; but in the different wards one hundred have gladly assembled, at a time. Some on beds and some on benches have listened with eager attention; and, without doubt, some have been savingly benefitted. In the Almshouse some appear to have been awakened from stupidity, so that they pray for mercy; and others, who were groping in darkness, unable to read the Bible, and deprived of divine light, have been enlightened and comforted.

In the Hospital also, some good effect seems to have followed the preaching of the first sermon. An avowed Deist, of more than common intellect, had for some time lingered in the consumption. The superintendant had often warned him of his approaching dissolution, and tenderly urged him to consent that some Gospel minister should be invited to converse and pray with him. He declined, with much of the infidel cant, excusing his sins, and saying, that his heart was his altar, and himself his own priest to offer sacrifice to "Nature's God." On his death bed, he was necessitated to hear the first sermon delivered in the Hospital; for the speaker was in the same room with him, and stood beside him. For the *first* and *last* time he listened to the unsearchable riches of Christ. The truth had such an effect upon him, that in the afternoon, he requested earnestly that the minister, whom he had heard, might be called to converse with him about his perishing soul. But the minister was engaged in preaching elsewhere, and did not see him until Monday morning. Then his speech had fled. He was, however, still in possession of his reason.

"Are you now convinced that you are a poor, miserable, and justly condemned sinner?" He nodded assent with all his remaining strength.

"Do you now renounce your infidelity, and feel that your past rejection of Jesus Christ, through unbelief, has been the greatest of all your crimes?" He rolled up his eyes, in apparent amazement, fixed them on the speaker awhile, and then burst into tears. Penitence appeared in those wasted eyes, "which had almost forgotten to weep."

He then indicated, by signs, that he wished the minister to take a seat on the bed, and put his ear nearer to his moving lips. He attempted to articulate, but could not.

"Do you feel your need of a Saviour, and are you willing to commit your soul to Christ, guilty as it is, believing that he is able and willing to pardon the chief of sinners?" Again he assented, and with great exertion scarcely framed to pronounce, in a whisper, "O that's the thing!"

not forbid any pious, prudent man, to speak to the poor in the Hospital, and the Almshouse, when he shall be "moved by the *spirit*," and the "*Spirit* shall give him utterance."

The presbyterians, who are of one heart and one mind, can support one minister for the poor, who shall be appointed by the weekly association of their own ministers. If other denominations are disposed to place other chaplains upon similar establishments, it is well. There need be no interference. The field of usefulness is wide: but the labourers are few.

Christians, are you *alive* in Christ, and do you hope to *die* in the Lord? Work while the day lasts. Be not weary in well doing. Soon you shall rest from all labour. Soon your works shall follow you to heaven. May God give you the happiness of

"I hope," resumed the minister, "you will die with this prayer in your heart, 'God be merciful to me a sinner!'" He lifted up his eyes, and trembling hands towards heaven: then smote upon his breast, and sighed deeply.

"May God pardon you, for Christ's sake. FAREWELL." And on the night of the same day he died.

Why did he not learn the way of salvation before? He did not know the riches of Christ, and no professor of religion attempted to teach him, no preacher of Jesus was sent to say, "Why so madly bent on ruin! Sinner, you are condemned: Christ offers you free pardon; believe, accept, and *live*."

Christians, how many shall die, more neglected than this man, in a city full of wealth, pleasures, and prosperity; *full of CHRISTIANS!*

meeting thousands there, who shall say, "we owe it to your liberality in supporting a chaplain for the poor, next to the sovereign grace of God in Christ that we enjoy *eternal life*." *Amen.*

If any, who may read this note and the preceding sermon, shall feel a disposition jeeringly to say, young man!

_____ "*quosque ipse misserrima vidi,
Et quorum pars magnafui*:"

I can only answer, that youth is no crime, the cause is a good one; and even to fail in a laudable attempt is glorious.

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